

بدان

ارشدك الله تعالى في الدارين

كُنتُ ها هُوِيَت

كنزاً يا هُوت

مخفياً لا هُوت

فأردتُ ملكوت

ان أعرف جبروت

فخلقت الخلق ناسوت

Bidaan,		Listen(O seeker),
Arshadak allah-o-ta'ala fid-daarain		May Allah guide you in both worlds (this world & hereafter)
	Kunto Ha Hoviat	I was HA of (the domain of) HOVIAT (the Divine Essence)
	Kanzan Yahoot	As a treasure of (the domain of) YAHOOT (the First Manifestation)
	Makhfiyan La hoot	Hidden in(the domain of) LAHOOT (the World of Negation)
	Fa-Aradto Malakoot	Then, in (the domain of) MALAKOOT, (the World o Pure Intelligence)
	Un O'arafa Jabroot	I desired that I may become known where there is JABROOT (the World of Power)
	Fa-Khalaq-tul-Khalqa Nassoot	Thus, I created the creation in (the domain of) NASSOOT (the World of bodies)

ذاتِ سرچشمۂ چشمانِ حقیقت
ہاہویت
حضرتِ عشق
بالائے کونین بہ بارگاہِ کبریا
تختِ سلطنت آراستہ
از کمالِ عبرت
ماہیتِ ذاتِ پاکش
ہزاراں ہزار
بے شمار
قوافلِ عقل سنگسار

Zaat-ay Sar-ay-chashma-ay-chashma-nay Haqiqat	The ENTITY, (which is) the fountain-head of all springs of reality
Ha hoo-ee-yat	(which is) the HA of HUWIYET
Hazratay Ishq	(The LOVE)
Balaa-ay-Kaunain BaBaargaa-hay-Kibriya Takht-ay-Saltanat-Aarasta	held the heavenly court & divine throne, beyond the limits of all the existence (but) (people having) LOVE (could reache there) in that court of magnificience
Az Kmaa-lay-Ibrat	An exemplary lesson(is to be learnt here)
Maa-Hee-yat-ay Zaatay Paakash	About the nature of that holy ENTITY
Hazaa-raan Hazaar	that thousands of thousand
Bey Shumaar	rather innumberable
Qawafil-lay Aqal Sangasaar	caravans of (people of) intellect got crushed by stones (perished on the way) (while trying to reach Almighty through logic & reason)

سبحان الله
از اجسامِ عناصرِ خاکی
بہزار مظہر
ظہورِ آثارِ جمال و جلالِ
قدرت ہائے کاملہ
آئینہ باصفا ساختہ
تماشائے روئے زیبا
مے فرماید

Soob-haan-Allah	Praise & Glory be to ALLAH
Az Ajsaa-may Anaasi-ray Khaki	Even from these bodies of earthly elements (i-e from this material world)
Ba-Hazaar Mazhar	there are thousands of ways in which
Zahooray Aasaaray Jamaalo Jalaal-ay	evidences of (Creator's) beauty & grandeur are being revealed
Qudrat Haa-ay Kaamila	(it seems that) the OMNIPOTENT ENTITY(through this material world)
Aa-ina-ay Ba Safa Saakhta	has created a clear, pure mirror
Tamaassha-ay-Roo-ay Zeeba Mee Farma-yed	in order to see HIS own beautiful face
	(because so much of AllAH's beauty & grandeur is being reflected through this material world)

خود با خود قمار عشق می بازد
خود نظر و خود ناظر و خود منظور
خود عشق خود عاشق خود معشوق

اگر پردہ را
از خود بر اندازی
ہمہ یک ذات

دوئی ہمہ
از احول چشمیست

Khud Ba Khud Qamaaray Ishq mee Baazad	(and by seeeing HIS face in this mirror) HE is playing the game of love by HIMSELF (but in this game)
Khud Nazar Wa Khud Naaziro Khud Manzoor	HE, Himself, is the sight (vision) (and) HE, Himself, is the seer (viewer) (and) HE, Himself, is the scene (View)
Khud Ishq, Khud Aashiq, Khud Maashooq	HE, Himself, is the Love. HE, Himself, is the lover. HE, Himself, is the be-loved.
Agar Purdah Ra Az Khud Ber Andaazee	(indeed, O seeker!) if you lift the veil (of your ego from your eyes) (then you will see that)
Hamaa Yak Zaat	everything is singularity (in reality there is ONLY one ENTITY) which actually exists
Doo-ee Hamaa	(and) all of the duality (of things)
Az Ahowlay Chashmeest	(the world of variety & multiplicity) is only due to your (squint) eyes

می گوید مصنفِ تصنیف
معتکفِ حریمِ جلال و جمال
ہا ہویتِ حق
محوِ شہودِ ذاتِ مطلق
عینِ عنایت از شہودِ مشہود
معبود علی الحق
در مہدِ نازِ سبحانی، ما اعظم شانی
بصدرِ عزت
تاجِ معرفتِ وحدتِ
مطلق بر سر

Mee Go-yed Musannifay Tasneef	Says, the author of this book,
Motakifay Hareemay Jalaalo Jamaal	who resides, secluded, in the sanctuary of (ALLAH"s) beauty & grandeur
Ha Hoo-ee-yat Haq	of the HA of HUWIYET, in the truest way
Mehway Shahooday Zaatay Mutlaq	who is completely absorbed in observing the ABSOLUTE ENTITY
Ain Inayaat Az Shahooday Mash-hood	who is a gift from the WITNESSED OMNIPRESENCE
Mabood Alal Haq	the WORSHIPPED ONE, in the turest way
Dar Maheday Naazay	who swings in the cradle of
"Subhaani Ma Azamaa Shaanee"	"praise me, how great is my splendour"
Basadray Izaat	who, being at station if highest respect,
Taajay Ma'rifatay Wahadatay Mutlaq ber ser	waers on his head the crown of the knowledge (of God) and oneness(of His Being)

و ردائے تصفیہ و تزکیہ

انت انا و انا انت در بر

الملقب من الحق

بالحق

سرّ ذاتِ ھو

فقیر باھو

قدس سرہٗ

عرف اعوان ساکن قرب وجوار قلعہ شور

حرسہا اللہ تعالیٰ من الفتن والجور

Wa Radaa-ay Tasfiya wa Tazkiya-ay	who, wears on his shoulders the robe of reconcilliation and of purification with
"Anta Anaa Wa Anaa Anta" der ber	'antaa anaa' 'wa anaa anta' (you are me, and I am you) (purgation through annihilation of self)
Al Mullaq-qabo Minal Haq-qay	who, was given the title of HAQ (truth, personified)
Bil Haq	by the HAQ (Absolute Truth i-e ALLAH)
Sirray Zaatay Hoo	who is the secret of the ENTITY of HOO
Faqir Baa Hoo	who is Faqir BaaHoo (may his secrete be sanctified)
Urf Aawaan Saakin qurbo-jawar-ay Qila-ay Shoar	who is known to be (from the tribe of) Awaan resident of the vicinity of Fort Shor(kote)
Harrasa-hallaho-ta'ala Minal Fitne Wal Joar	may ALLAH safegaurd him from mischeif & oppression

چند کلمات
از ابرازِ تحقیقاتِ فقر
مقامِ ہویت ذات
رَحمَتِیْ وَسِعَتْ کُلَّ شَیْئٍ
تفسیر از معنیٔ المعنیٰ
خاص الخاص تعلیم می آرد
عارفِ واصل بہر جا دیدہ کشاید
بجز دیدارش نہ بیند
و نقشِ غیر و خودی
از خود بر اندازد
تا با مطلق مطلق شود

Chend Kalemaat	(the author of this books says) few sentences
Az Abarazay Tehqeeqat-ay Faqar	about the secrets from (his) search (enquiries) into faqr (piety, mendicancy)
Maqaam-ay Hovi-yat Zaat	(about) the station of the ENTITY of HUWIYET
"Rahmatee Wasay-at Kulla Shay-in"	(about the phrase) 'rahmatee wasay-at kulla shay-in' (My Mercey surrounds every thing)
Tafserr Az Ma'aanee Al Ma'aana	to explain (the deeper) meanings inside (its apparent) meaning
Khass Al Khaas Taaleem Mee Aarad	to teach (the meanings) of the rarest of the rare
Aarif-ay Waasil	The one who has knowledge (of God), and the one who has unified (with God)
Ba Herja Deeda Kusha-yad	looks around, in every direction,with wide open eyes
Bajuz Deedarush Na Bee-nad	BUT does not see anything except (ALLAH's HOLY) PRESENCE
Wa Naqsh-ay Ghairo Khudee	thus he erases from himself all the signs of (false notions of)
Az Khud Ber Andaa-zad	oneselfness & otherselfness (he realises that material existence , inside or outside of oneself, is just a mirage)
Ta Ba Mutlaq Mutlaq Sho-ud	so that absolute could unify with ABSOLUTE (the absolutely purified soul of the seeker can unify with ABSOLUTE ENTITY (ALLAH) only if seeker is able to kill his/her ego)

بداں که چون نور احدی
از حجلهٔ تنہائی وحدت
بر مظاہر کثرت
ارادہ فرمود
حسن خود را جلوہ بصفائے گرم بازاری نمود
بر شمع جمال پروانهٔ کونین بسوزید
و نقاب میم احمدی
پوشیدہ صورت احمدی گرفت
و از کثرت جذبات و ارادت
ہفت بار بر خود بجنبید

Bidaan	Listen (O Seeker !)
Keh Choon Nooray Ahadee	When the LIGHT (NOOR) of SINGULARITY
Az Hujla-ay Tanhaa-ee-ay Wahdat	from ITS secluded chamber of UNITY
Ber Mazaahir-ay Kassarat Iraada Farmood	decided to reveal ITSELF in this phenomenal world of multiplicity
Hoosnay Khud Ra Jalwa Ba Safa-ay GarmBazaaree Namood	then HE created a commotion by unveiling HIS sacred eterenal beauty
Ber Sham-ay Jamaal Parwaana-ay Kunain Beesouzeed	and towards the candle of HIS divine beauty, the two worlds rushed like a moth only to be burnt alive(in HIS love)
Wa Neqaab-ay Meemay Ahmedee Posheeda	and through the veil of 'meem' of Ahmed
Soorat-ay Ahmeede Giraft	(the Light of Singularity) transformed into shape of Ahmed
Wa Az Kassarat-ay Jazbaato Iradat	and due to abundance of emotions (of love) and devotion (to Ahmed)
Haft Baar Ber Khud Ba Jumbeed	(the Light of Singularity) seven times shook upon ITself

وَ از آن ہفت ارواحِ فقراء
با صفا فنا فی اللہ
بقا باللہ
محوِ خیالِ ذات ہمہ مغز بے پوست
پیش از آفرینشِ آدم علیہ السلام
ہفتاد ہزار سال
غرقِ بحرِ جمال
بر شجرِ مرآۃ الیقین پیدا شدند
بجز ذاتِ حق از ازل تا ابد
چیزے ندیدند
وَ ما سویٰ اللہ گاہے نشنیدند

Wa Az Aan Hafth Arwaah-ay Fuqraa	and, from this (were created) souls of seven saints (faqirs)
Baa Safaa Fanaa Fillah	so much purified, they annihilated themselves in ALLAH
Baqaa Billah	and thus they found eternal life along with ALLAH
Mehway Khiyalay Zaat Hama Maghaz Bey Poast	who remained immersed in thoughts of ALLAH, who are (like a) rindless(fruit), full of kernel (full of essence, without anything extra)
Pesh Az Aafrinashay Aadam Alaihe essalam	much earlier than the creation of Adam (peace on.him)
Hafta Dahazaar Saal	after being remained drowned for seventy thousand years
Gharaqay Behray Jamaal	in the ocean of Divine Beauty
Ber Shajray Miraatul Yaqeen Paida Shudand	(these seven rindless fruits i-e purified souls were borne on the tree of (reflection of) faith
Bajuz Zaatay Haq Az Azal Ta Abad	except the ENTITY OF ABSOLUTE TRUTH from beginning till the end (of all existence)
Cheezy Na Deedand	(these seven sacred souls) did not (and will not) see anythings else
Wa Ma Siwa ALLAH Gaahay Na Shuneedand	and did not (and will not) listen to anybody except ALLAH

بحریم کبریا دایم بحرالوصال
لازوال
گاہے جسد نوری پوشیدہ
بہ تقدیس و تنزیہ می کوشیدند

وگاہے قطرہ در بحر و
گاہے بحر در قطرہ

وردائے فیض عطاء
اذا تم الفقر فھو اللہ
بر ایشان

Ba Harimay Kibriya Daayem Behrul Wisaal	in the sanctuary of magnificence (of ALLAH) (these seven sacred souls remain drowned)
La Zawaal	permanently in the ocean of union (with ALLAH) without any decline (in the state of union)
Gaahay Jassaday Nooree Posheeda	at times, they do hide themselves, under the aura of sacred light (NOOR)
Ba Taqdeeso Tanziya Mee Kosheedand	(for the sake of pursuing) their search of sanctity & purgation
Wa Gaahay Qatraa Der Beher	at times, they are (like a) droplet in the ocean (part of the whole)
Wa Gaahay Beher Der Qatraa	and at times, they are (like an) ocean in the droplet (after union, part becomes whole)
Wa Ridaa-ay Faiz Ataa	and on (their shoulders) is the beneficient robe of
"Iza Tamma Faqr Faho ALLAH" BerEeshaan	"when FAQR reached its peak it becomes ALLAH"

پس بحیاتِ ابدی
و تاجِ عزِ سرمدی
اَلفقرُ
لَا یحتاجُ اِلٰی ربّہٖ
وَ لَا اِلٰی غیرِہٖ
مُعزّز و مُکرّم
از آفرینشِ آدم علیہ السلام
و قیامِ قیامت
ہیچ آگاہی ندارند

P'uss Ba Hayathay Abdee	that is why, (these seven faqirs have been bestowed) with an unending life and
Wa Taajay Izzay Sermadee	with the respectable, everlasting crown (on their head)
El-Faqr-o La Yohataajo Ila Rabbay hee	because of faqr(contentment), they need nothing from their PROVIDER (as they have unified with HIM)
Wa La Ila Ghayray hee	nor do they need anything from 'other than HE' (indeed, one does not need anybody after unifying with ALLAH)
Mo-azzaz wa Mukarram	so honourable, so esteemed, (they are) (so elevated, is their spiritual station)
Az Afreenesh-ay Aadam Alaihe essalam	that (they are) not at all, aware of the birth of Adam (peace be upon him)
Wa Qiyaam-ay Qiyaamat	nor (are they aware) of the happenings of the doomsday
Haych Aagaahee Nadarend	(they have surpassed the temporal domain, thus for them, the beginning or end of time, means nothings)

قدم ایشان
بر سر جملہ اولیاء غوث و قطب
اگر آنہا را خدا خوانی روا
و اگر بندہ خدا دانی بجا
علمہ من علمہ
و مقام ایشان حریم ذات کبریا
و از حق
ما سوی الحق چیزے نہ طلبیدند
و بہ دنیائے دنی و نعیم اخروی
حور و قصور
بہشت بکرشمہ نظر ندیدند

Qadam-ay Eeshaan	their feet are
ber ser-ay Jumla Awliya Ghaus-o Qutub	on the head of the Awliya(s) Ghaus(es) and Qutubs (all hierarchies of saints)
Agar Aanha Ra Khuda Khuwanee Rawaa	(thus) if you call them GOD, that is (perfectly) justified
Wa Agar Banda-ay Khuda Daane Bajaa	and if you regard them as worshippers of GOD, that is also perfectly right
Alemaa Munn Alemaa	and (the one) who understood this (intricate point) (only he has) understood (consistency of thought behind the above two apparently contradicting statements is the crux of the matter, and the one who understood how these seemingly confilicting statements can be true at the same time, is the person who has understood the essence of sufism)
Wa Maqa'may Eeshaan Harimay Zaatay Kibriya	and (thus) Their (high) station is itself in the sancutuary of ENTITY OF MAGNIFICENCE
Wa Az Haq Ma Siwa Al Haq Cheezay Na Talabeedend	(because) they never asked any thing from HAQ (ABSOLUTE TRUTH) except the HAQ
Wa Badunya'ay Dunee Wa Naeemay Ukhrawee	(neither) (the possessions of) this lowly material world, (nor) the comforts of the hereafter
Hoor-o Qusoor, Behisht,	(like) houries, palaces, and (the temptation for) paradise,
Bakarishma'ay Nazar Nadeedend	(even) for a single momment, caught their eyes (attention)

وَ از آں یک لمعہ کہ
موسیٰ علیہ السلام در سراسیمگی رفتہ
وَ طور درہم شکستہ
در ہر لمحہ و طرفۃ العین
ہفتاد ہزار بار لمعات جذبات
انوار ذات
بر ایشاں وارد و دم نہ زدند
وَ آہے نہ کشیدند
وَ ھل من مزید می گفتند
ایشاں سلطان الفقر
وَ سید الکونین اند

Wa Az Aan Yek Lam-aa Keh	and for them (for these seven sacred souls),
Moosa Alaihessalam Der Saraseemgi Rafta	that one (splash of) brightness through which Moses (peace be upon him) got perplexed (confounded)
Wa Toor Darhem Shikasta	and Mount Toor (i-e Mount Sinai) shattered down into jumble (topsy-turvy)
Der Her Lamhaa wa Torfatul-Ain	(is an ordinary splash of light) (because) with every (passing) moment and with every twinkling of eye
Hafta Da Hazaar Baar Lam-aatay Jazbaat	seventy thousand times stronger (thans at Mount Toor) (splashes of) brightness (and of) emotions (from)
Anwaaray Zaat	NOOR (luminosity & splendour) of DIVINE ENTITY
Ber Eeshaan Warad Wa Dumm Na Zadend	keeps on continuosly befalling unto them but they do not (even halt to) take breath (or gasp due to abundance of happening)
Wa Aahay Na Kasheedend	nor do they (even) moan (or sigh) (due to excessive showers of NOOR)
Wa Hull Min Mazeed Mee Guftend	instead, they keep on saying 'is there any more of IT?'
Eeshaan Sultan-ul Faqr	These are the Sultan-ul Faqr (king of the faqr)
wa Sayeed-el Kaunaun Un'd	and Sayyed-el-kaunain (leaders of the two worlds)

یکے روحِ خاتونِ قیامت (رضی اللہ عنہا)
ویکے روحِ خواجہ حسن بصری (رضی اللہ عنہ)
ویکے روحِ شیخِ ما حقیقت الحق
نورِ مطلق
مشہود علی الحق
حضرت محبوب سبحانی (سید محی الدین
شیخ عبد القادر جیلانی
قدس اللہ سرہٗ العزیز)
یکے روحِ سلطانِ انوار، سر السرمد
حضرت پیر عبد الرزاق
فرزندِ حضرت پیر دستگیر
(قدس اللہ سرہٗ العزیز)

Yakay Roohay Khatoonay Qiyamat (Radhi Allaa Anhaa)	one (of them) is the soul of 'Lady of the day of judgement' (Bibi Fatima) (may ALLAH be pleased with her)
Wa Yakay roohay Khawaja Hasan Basri (Radhi ALLAH Anhu	another (of them) is the soul of khuwaja Hassan Basri (may ALLAH be pleased with him)
Wa Yakay Roohay Shaikay Maa, Haqeeqat-al-Haq	another (of them) is the soul of my shaikh,'the reality of TRUTH'
Nooray Mutlaq Mashhood Alal Haq	'the ABSOLUTE NOOR, manifestation of TRUTH'
Hazrat Mahboob-ay Soobhaani, Sayed Muhiyuddin Shaikh Abdul Qadir Jeelani	Hazrat Mahboob-ay Soobhaani Sayyed Mohiyuddin Shaikh Abdul Qadir Jeelani
Qaddas-allaho Sirray Hul Azeez	may ALLAH sanctify his secret
Yakkay Roohay Sultanay Anwaar Sirrus-Sarmad	another (of them) is the soul of 'the king of lights' 'the secret of ETERNITY'
Hazrat Peer Abdur-Razzaq, Farazanday Hazart Peer Dastageer	Hazrat Peer Abdur-Razzaq, son of Hazrat Pir Dastgeer
Qaddas-allho Sirray Hul Azeez	may ALLAH sanctify his secret

وَ یکے رُوح
چشمۂ چشمانِ ھا ھُویّت فقیر باھُو
سِرِّ اَسرارِ ذاتِ یاھُو
وَ دو رُوحِ دیگر اَولیاء
بحُرمتِ یُمنِ ایشاں قیامِ دارین
تا آنکہ آں دُو رُوح
اَز آشیانۂ وَحدت
بَر مظاہرِ کثرت
نہ خواہند پرید
قیامِ قیامت نخواہد شُد

Wa Yakay Roohay Chashhma-ay-Chashmaanay Ha Hooviat, Faqir Bahoo	another (of them) is the soul of 'a fountain from the (divine) fountains' i-e Faqir Bahoo
Sirray Asraar-ay Zaatay Ya Hoo	the secret from the secrets of ENTITY of YAHOO
Wa Doe Roohay Deegar Awliya	and there are two more souls, of two other Awliyas
Ba Hurmatay Yumnay Eeshaan Qiyaamay Daaraain	and only due to the esteemed felicity and bleasings of these two souls, the two worlds (this world and hereafter) have their (apparent) stability & permanence
Ta Aankeh Aan Doe Rooh	as long as these two souls
Az Aashiyana-ay Wahadet	from the nest of UNITY (their place in the domain of WAHDAT)
Ber Mazahiray Kassarat Na Khuwahand Parreed	do not bring themselves into this world of variety
Qiyaamay Qiyaamat Na Khuwahend Shud	the doomsday (of this material world) will not take place. (the world will not come to an end until the souls of two remaining Sultan-ul-furqaa do not reveal themselves)

سراسر نظر ایشاں نور وحدت
و کیمیائے عزت
بہر کس پرتو عنقائے ایشاں افتاد
نور مطلق ساختند
احتیاجی بہ ریاضت و ورد اوراد ظاہری
طالبان را نہ پرداختند
بداں کہ فقیر مطلق
مؤلف تالیف ایں کتاب
مستطاب
پردہ ہا و حجب حجاب
تمامی بر انداختہ
عین العین وحدت گشتہ

Sarassar Nazaray Eeshaan Nooray Wahdet	their glance (the seven sultan-ul-fuqraa's) is pure (sacred) light of UNITY (NOOR OF WAHDAT)
Wa Keemiya-ay Izaat	and (is like) alchemy of honour and diginity
Ba Her Kas Partavay Unqa-ay Eeshaan Uftaad	(because) on whomesoever their, rarest of the rare, shadow befalls,
Nooray Mutlaq Sakhtand	(it) tranforms him into absolute NOOR
Ehtiyaajee Ba Riyazat-o Wird Awraaday Zaaheree Taalibaan Ra Na Paradaakh-tand	(and these seven Sultan-ul-fuqra) do not require of the seekers to do the lengthy excercies of superficial litanies (beacause with mere glance, they can take the seeker to high spritiual stations)
Bidaan Keh Faqeer, Mutlaq	Listen (O seeker) that this faqir (who is purgated)
Mo-alliff Taaleefay Een Kitaab Mustataab	the author of this compilation (this delectable book)
Purdah Ha Wa Hujab-o Hujaab	has done away with all the veils
Tamaamee Bar Andaakhta	(which were barring intimacy) (between him & ALLAH)
Ainool-Ain Wahdat Gashta	(and thus) he has himself become WAHDAT (a manifestation of Absoulte UNITY)

سُبحان اللہ جسمِ این بندہ را
پردۂ ضعیف حایل خود بخود
درمیان
ہزار ہای اسرارِ عجیبہ
و لطیفہ ہائے غریبہ فرمودہ
خود ناطق خود منطوق
خود کاتب خود مکتوب
خود دال خود مدلول خود عاشق خود معشوق
اگر این را آثارِ قدرتِ ربانی دانند بجا
و اگر وحیِ منزل خوانند روا
معاذ اللہ
اگر این وثیقۂ لطیفہ را
از زبانِ بندہ دانی الحق

Sooba-haan-ALLAH Jismay Een Bunnda Ra	All Praise and glory be to ALLAH, the (physical) body of this (humble) worshipper
Purdah-ay-Za-eef Ha-yel Khud Ba Khud	is (like) a thin veil
Darmi-yaan	between (him & ALLAH)
Hazaar Ha-ay Issraar-ay Ajeeba	(and, from behind this thin veil ALLAH is revealing through him) thousand of strange secretes
Wa Lateefa Ha-ay Ghareeba Farmooda	and exquistite subleties are being stated
Khud Naatiq Khud Mantooq	HE Himself is the speaker, HE Himself is the speech
Khud Kaatib Khud Maktoob	HE Himself is the scribe, HE Himself is the script
Khud Daal Khud Madlool	HE Himself is the proof HE Himself is the proved
Khud Aashiq Khud Maashooq	HE Himself is the Lover HE Himself is the Beloved
Agar Een Ra Aassaaray Qudratay Rabbani Danand Baja	If you take this (very piece of writing) as the signs of divine capabilities that is precisely so
Wa Agar Wahee-ay Manzil Khuwanad Rawaa, Ma-az-ALLAH	(but) if you call this (very book) as a divine revelation (sent down on me) that is also right , God forbid
Agar Een Wasseeqa-ay Lateefa Ra	(and) if you read this document (which is full) of subtleties
Az Zabaan-ay Bunda Daanee Al-Haq	as utterance of this (humble) worshipper that is also perfectly correct (way of understanding it)

اگر ولی واصل که از رجعت عالم روحانی
یا عالم قدس شهود
از درجهٔ خود افتاده باشد
اگر توسل باین کتاب مستطاب جوید
آن را مرشدیست کامل
اگر او توسل نه گرفت او را قسم
واگر ما او را نرسانیم ما را قسم
واگر طالب سلک سلوک
معتصم و متمسک شود
بمجرد اعتصام
عارف زنده دل
و روشن ضمیر سازم

Agar Wali-ay Wassil Keh Az Raj-at-ay Aalam-ay Roohaanee	if a wali (of high spritiual station) faces a decline, in his spritiual matters
ya Aalam-ay Quds Shahhood	or (if) in this phenomenal (material) world
Az Daraj-ay Khud Uftaad Baashad	looses his (high & respectable) position
Agar Tawassul Ba Een Kitaabay Musstataab Jooyad	then, if he seeks (the help of) this delectable book as medium (to approach me)
Aan Ra Murshideest Kaamill	for him, I will be a perfect guide (murshid-ay-kaamil)
Agar OO Tawassul Na Giraft OO Ra Qassam	if he does not seek the help (of this book) then, let him be doomed (qassam to him)
Wa Agar Ma OO Ra Na Rassanaim Ma Ra Qassam	but if I do not give him (after he has sought help through this book) then, let me be doomed (qassam to me)
Wa Agar Taalib-ay Silk Sulook	and, if the seeker, of connection & communication (to ALLAH), of civility of conduct (in the path to ALLAH)
Mo-tassim Wa Mota-muss-sik Sho-ud	holds fast, and retain this (book as medium)
Ba-Mujarrid-ay Aetesaam	then, due to retention & perseverance
Aarifay Zinda-Dil	I will give him the knowledege (of ALLAH) and I will make his heart, alive
Wa Roshan Zameer Saazam	and (I will make) his conscience, clear & bright

هر که طالبِ حق بود مَن حاضرم
از ابتدا تا انتها یک دم برم

طالب بیا طالب بیا طالب بیا
تا رسانم روزِ اوّل با خدا

بدان
که عارفِ کامل قادری
بهر قدرت قادر
و بهر مقام حاضر

Her Keh Taalibay Haq Booad Munn Hazirum	I present myself, in the service of whosoever is the(true) seeker of HAQ(truth)
Az Ibtida Ta Intiha Yek Dumm Barrum	so that, I take the seeker, within a moment, from the beginning to the end (of the path to ALLAH)
Tallib Beyaa Taalib Beyaa Taalib Beyaa	come, O seeker (of this material world) come, O seeker (of the hereafter) come, O seeker (of ALLAH)
Ta Rassanum Roaz-ay Awwal Ba Khudaa	so that, the very first day, I take you (to your destination) with ALLAH
Bidaan	Listen (O, seeker)
Keh Aariffay Kaamil Qaadiree	those who have (intimate and) perfect knowledge (of ALLAH) are the (true) Qaderi followers
Ba Her Qudrat Qaadir	(and thus, they are) capable of (performing amazing) feats
Wa Ba Her Maqaam Haazir	and (are capable of) of being prresent at every place

محو ہا ہویت مطلق
مصنف تصنیف می فرماید
تا آنکہ از لطف ازلی سرفرازی
عین عنایت حق الحق حاصل شدہ
و از حضور
فائض النور اکرم
نبوی صلی اللہ علیہ و سلم
حکم ارشاد خلق شدہ
چہ مسلم چہ کافر
چہ با نصیب چہ بے نصیب
چہ زندہ چہ مردہ

Mehway Ha Hoo-ee-yat-ay Mutliq ,Mussan-nifay Tasneef Mee Farmaa-yad	The author of this book, who is completely engrossed in observing the HA of HUWIYET , says that when
Ta Aan Keh Az Lutfay Azalee Sarfaraazee	truly divine grace and favour was bestowed (uopn me)
Ain Inaayat Hqqul Haq Haasil Shuda	which I received as a blessing in the truest sense
Wa Az Hazoor, Fayez-An-noor-ay Akram Nabawi Sallallhu Alaihi Wassallam	then Prohphet Muhammad (at the) holliest station of NOOR (divine light) (peace & benediction be upon him)
Hukmay Irshaad-ay Khalq Shuda	(Prophet Muhammad) instructed me to guide the people (to righteousness) (without discriminating among people)
Che MUSLIM Che KAAFIR	may they be msulims , may they be non-believers
Che BA NASEEB Che BEY NASEEB	may they be with fortunes , may they be unfortunate ones
Che ZINDA Che MURDAH	may they be living , may they be deceased

بزبانِ گوہر فشاں مصطفےٰ ثانی
و مجتبٰے آخر زمانی فرمودہ

دستِ بیعت کرد مارا مصطفےٰ
خواندہ است فرزند مارا مجتبٰے

شد اجازت باہو را از مصطفےٰ
خلق را تلقین بکن بہر از خدا

خاکِ پایم از حسینؓ و از حسنؓ
معرفت گشتہ است بر من انجمن

Zaba'nay Gohar Fishhan Mustufa Saane	And, he (Prophet Muhammad(p.b.u.h)) himself, with his pearl-divulging tongue called me Mustafa, the second
Wa Mujtaba Aakhir Zamaanee Farmooda	and Mujtaba of the last eons
Dast-ay Bey-at Kard Maa Ra Mustufa	(Prophet Muhammad) Mustafa (p.b.u.h) himself initiated me on his own
Khuwanadeh Ast Farzand Maa-ra Mujtaba	and Mujtaba (p.b.u.h) himself called me, his son
Shud Ijaazat Bahu Ra Az Mustufa	(Prophet Muhammad) Mustafa (p.b.u.h) has given permission (& instruction) to (Hazrat Sultan) Bahoo(r.a)
Khalq Ra Talqeen Beykun Behr Az Khuda	to guide (and instruct) people (to the righteousness) only for ALLAH's sake (only to please ALLAH)
Khaakay Pa-aim Az Hussain-o Az Hassan	I am (as low as) the dust under the feet of (Imaam) Hussain(r.a.) & (Imaam) Hassan(r.a.)
Ma-rayfat Gasheh Ast Ber Munn Anjumunn	that is why I have achieved such (a high spiritual) station in gnosis

و بمنزلِ فقر
از بارگاہِ کبریا حکم شد کہ
"تو عاشقِ مائی"
این فقیر عرض نمود کہ
"عاجز را
توفیقِ عشقِ حضرتِ کبریا نیست"
فرمود
"تو معشوقِ مائی"
باز این عاجز ساکت ماند

Wa Ba Manzil-ay Faqr	(when I had reahed) at a (very high) station of Faqr,
Az Baargahay Kibriya Hukum Shud Keh	from the Court of Magnificense, the decree came that
" Tu Aashiq-ay Maa-ee"	'YOU ARE MY LOVER'
Een Faqeer Arz Namood Keh	(in reply) this faqir humbly petitioned that
"Aajiz Ra Taufeeqay Ishqay Hazratay Kibriya Neest"	"this incapable, (powerless person) is not worthy of (honour & responsibility of) loving the Personna of Magnificence"
Farmood " Tu Maashooq-ay Maa-ee"	(on this) it was stated that '(THEN), YOU ARE MY BE-LOVED'
Ba-az Een Aajiz Saakit Maand	(for this) this incapable, (powerless person) (had no answer and thus) kept quite

پرتوِ شعاعِ حضرتِ کبریا
بندہ را ذرہ وار
در ابحارِ استغراق
مستغرق ساخت
و فرمود تو عینِ ذاتِ ما ہستی
وما عینِ تو ہستیم
در حقیقت حقیقتِ مائی
و در معرفت یارِ مائی
و در ھو
صیرورتِ سرِ یا ھو ہستی

Partavay Shoo-aa-ay Hazart-ay Kibriya	(after my acceptance of the statement) a shadow of light from the Personna of Magnificence
Bunndah Ra Zarra Waar	drowned, (immersed) this (humble) worshipper and each (and every) atom (of his body)
Der Abhaaray Istighraaq Mustaghraq Sakht	into the occeans of (perpetual divine) attenstion
Wa Farmood	and said that,
"Tu Ain-ay Zaatay Maa Hastee	"YOU ARE ESSENCE OF MY OWNSELF
Wa Ma Ain-ay Tu Hasstaim"	and WE (with all the Names & Great Qualities) Are your ESSENCE"
"Der Haqiqat Haqiqat-ay Maa-ee"	"IN (the domain of) HAQIQAT (reality) YOU ARE MY REALITY"
"Wa Der Maarifat Yaar-ay Maa-ee"	"and IN (the domain of) MA'RIFAT (gnosis) YOU ARE OUR (very intimate) FRIEND
Wa Der HOO	and IN THE SHAPE of (arabic word) HOO,
Sairoorat-ay Sirray YA HOO Hasstee	You (are the traveller who) has reached the regions of SECRETS OF YAHOO